

Home Baking with ROYAL Baking Powder

The United States Agricultural Department has issued (and circulates free) a valuable report giving the results of elaborate experiments made by and under the direction of the Department, which show the great saving from baking at home, as compared with cost of buying at the bakers. All bread, cake, biscuit, crullers, etc., are very much fresher, cleaner, cheaper and more wholesome when made at home with Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

THE CHURCHES.

First Presbyterian.
Rev. George L. Curtis, Pastor. Sunday services: Morning worship 10.30 Sabbath-school, 12.10. Christian Endeavor, 7.00. Evening worship, 7.45 o'clock Prayer-meeting each Wednesday night

Westminster Church.
Rev. George A. Paul, Pastor. Divine worship at 10.30 A. M. and 7.45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 6.45 P. M. A cordial welcome to all.

Park Methodist Episcopal.
Rev. Dr. C. S. Woodruff, pastor. Men's meeting Mizpah Brotherhood 9.45 A. M. Church Services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Vesper service Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening, prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

German Presbyterian.
Sunday services: Preaching by the pastor, Rev. Emil J. Buttinghausen, at 10.30 A. M. and 7.30 P. M. Sunday-school at 12.15 P. M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

First Baptist Church.
Rev. Fred W. Bule, pastor. Sabbath preaching services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Circle, Sabbath at 6.45 P. M. Christian Endeavor meeting Tuesday at 8 P. M. General Prayer and Conference meeting Wednesday at 8 P. M. Junior Endeavor Friday at 3.30 P. M. Everybody welcome. All seats free.

Glen Ridge Congregational.
Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilber Brown, D.D., pastor. Sunday morning worship at 10.45; Sunday-school, 12 M.; Young People's Society of Christian Endeavor, 7 P. M.; Evening worship at 7.45; Church prayer-meeting Wednesday at 8 o'clock.

Watson M. E. Church.
Rev. S. Trevena Jackson, Ph. D., Pastor. Devotional Meeting, 9.30 A. M.; Preaching, 10.30 A. M., subject, "Good Cheer." Sunday-school at 2.30 P. M.; Epworth League, at 5.30 P. M.; Preaching at 7.30 P. M., subject, "Does Death End All?"

Church of the Sacred Heart.
The Rev. F. M. Nardello, pastor. First Mass, 9.30 A. M. Mass and sermon, 10.30 A. M. High Mass and sermon, 10.30 A. M. Sunday-school, 3 P. M. Vesper service, 3.30 P. M.

East Orange Baptist Church.
Prospect Street. Services at 11 o'clock A. M. and 7.45 P. M. Sunday School at 2.30 P. M. Prayer-meeting at 7.45 Friday evening.

Montgomery Chapel.
Wilson S. Phraner, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7.45 P. M. Sunday-school at 3 P. M. Young People's meeting at 7.15 P. M.

During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7.30 to 10 P. M. and on Saturday afternoon from 2.30 to 5.30 P. M.; for ladies and girls on Thursday evening from 7.30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

Christ Episcopal.
Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector. SUNDAY SERVICES: Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 2.30 A. M. Choral Even Song, 4.30 P. M.

Sunday Services.
Until further notice the services at Ascension Chapel (Episcopal), corner Montgomery and Berkeley avenues, will be as follows:
8 A. M., Holy Communion, except first Sunday in month; 10.30 A. M., morning prayer and sermon, first Sunday in month Holy Communion; 3 P. M., Sunday-school; 7.30 P. M., service of song; 8 P. M., evening prayer and sermon.

Bloomfield Mission.
Glenwood Avenue, near Centre. Sunday-school at 3.30 P. M. Gospel service on Sabbath evening at 8 o'clock.

Unity Church (Unitarian).
Unity Church (Unitarian) Church Street, Montclair. Sunday, February 15, Rev. John Wallace Cooper, Ph. D., of Pittsburg, Pa., will preach. Subject, "The Christian Idea of Man." Services begin at 10.45. The seats are free and all are welcome.

St. John's Lutheran Church.
Corner Liberty Street and Austin place. Rev. H. A. Steininger, pastor. Services 10.45 A. M. and 7.45 P. M. Sunday-school at 3 P. M. Ladies' Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7.45 P. M.

Silver Lake Union Chapel.
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 12 P. M. Preaching, 8 P. M. Week-day prayer meeting, Thursday evening 8 P. M. Everybody welcome.

BROOKDALE REFORMED.
Rev. W. E. Bogardus, Pastor. Sunday services: Sabbath school at 9.40 A. M.; preaching services at 10.45 A. M.; Christian Endeavor at 7.15 P. M.; preaching services at 8.00 P. M. Prayer meeting on Wednesday evening at 8.00 o'clock.

BROOKDALE BAPTIST.
Rev. J. H. Brittain, pastor. Sabbath preaching services at 3.15 P. M.; Sunday-school at 2.00 P. M.; prayer-meeting, Wednesday at 8 P. M.

Lackawanna in Newark.

A. S. Learoyd, division freight agent of the Lackawanna Railroad, will transfer his headquarters on March 10 from Easton to Newark, where his office will adjoin that of the division passenger agent of the road at 749 Broad street. The growth of Newark as an industrial and manufacturing centre, and its importance from a traffic standpoint, has made it desirable in the judgment of the road's officials to transfer Mr. Learoyd to that point. The move is another indication of the present policy of the Lackawanna to recognize not only the present requirements of the traffic centering in and around Newark, but also the possibility of a large and continuous growth of such business. With the extensive and costly improvements which have been made by the present management in erecting new passenger and freight stations, eliminating grade crossings, and elevating the roadbed through the congested portions of the city as well as the substantial increase in freight yards and track facilities, the road is prepared to take a more active part in connection with the manufacturing interests of the city and in giving Mr. Learoyd headquarters in Newark it will be in a better position to co-operate with the requirements of the city, from a traffic standpoint. The office in Easton will be retained, and Harvey Lovan, who has been identified with that division of the road for several years as traveling freight agent, will have charge of the Easton office under the title of commercial freight agent.

Library Notes.
In the current number of the CITIZEN is a classified list of books to be used in connection with Bible study. This is very timely, for during the Lenten season perhaps more than at any other time of the year attention is directed to the study of the Bible. It is suggested that Sunday-school teachers should cut this out and put it in their Bibles for reference. The lines of reading suggested cannot fail to be both interesting and helpful. The list is also posted on a bulletin board at the library, together with three finely tinted views of Palestine.

The young people will be interested in the dozen or more original pictures in oil by Ebel F. Bethe illustrating "The Little Princess," by Frances Hodgson Burnett. The pictures are hung in the reading room.

The library committee offers \$10.00 reward for information that will lead to the detection and conviction of the person who cut several leaves from the book "The Kaiser as He Is."

Lackawanna Railroad Plans.
The Lackawanna Railroad Company gave formal notice to the East Orange City Council on Monday night that it was ready to take up the question of track elevation with the Council. The matter was referred to the committee on sidewalks.

It is anticipated that similar notice will be given to the Town Council of this town shortly.

The Other Side of Things—Lying.
Perhaps no one power bestowed upon man by his Creator is less wisely used or less rightly understood than the power to deceive. Not to man alone, but to many of the lower animals, is this power given. We admire its consummate use by the fox that is so adept in leading the hounds astray to save its own life. The opossum that feigns death so successfully to escape its destroyer we do not condemn. The angling fish that lures other fishes to destruction by its worm-like filaments comes nearer to our condemnation because its deceit injures others; but we commend the partridge that flutters almost helplessly along the ground, as though it had a broken wing, until it has led the approaching man or dog far away from its nest or chicks.

It is idle to shut our eyes to the fact that the power to deceive has been bestowed on man as surely as the power to breathe. It is idle to shut our eyes to the fact that all men and women, except idiots, use that power—some wisely, some unwisely. It is idle to imagine that the Creator gave us the power without intending that we should use it, just as surely as He intended that we should use our power to eat or to drink.

A wrong use of any power brings harm—sometimes to the user, sometimes to others, usually to both. The wrong use of the power to eat is working unmeasured harm to those who cram their stomachs to repletion, inducing indigestion and "blue-devils," and serious harm to those who have to endure the peevishness and unreasonableness induced by the indigestion. Yet no one says we must not eat. So long as the power is rightly used it contributes to health and happiness of both the eater and those about him.

Exactly so with each and every power bestowed upon us, and the power to deceive is no exception. Let us specify: A physician has a critical case. All depends on the courage and cheerfulness of the patient. Therefore he speaks none but cheerful words, purposely to deceive the patient as to his own view of the case, and even denies that the case is critical, if the patient asks. He further admonishes the family that the patient must not know any adversity of any sort happening among them. Therefore, if sickness comes to any of them, the truth is kept strictly away from the one in the critical stage, by whatever deceit is necessary.

Again: A father rises in the morning too ill to reasonably attend to business, but to let it be known would give alarm and wrong to his family. He assumes a forced cheerfulness of voice, manner and countenance, and goes to business as usual, even if he has to visit his physician on the way or at a later hour.

Again: A woman is threatened with a headache. It has already begun. The door-bell rings. She meets a calling friend, and assuming the glad smile and tone of welcome, passes a pleasant quarter of an hour, and the headache has gone, and her friend saved from wrong. Even if the headache is made worse the friend is not pained, and the woman would commendably practise the same deceit again.

Again: A would-be persecutor of innocence is, by an evasive answer, led away from his intended victim. A house-breaker, by a little bluff, by a put-up job, is frightened out of his habit. A would-be murderer is, by an up-and-down "lie," thwarted in his design.

In a thousand other ways, commonplace, serious and tragical, deceit is used to accomplish good or to avert evil—even as David feigned insanity to escape death, and Zael deceived Sisera, luring him to death, and as Rahab saved the lives of the two men whom Joshua sent to spy out the "promised land," and as the "wise men" deceived Herod to save the babe born at Bethlehem.

What shall we say to our children? Shall we teach them that all deceit is wrong, as is generally done? If we do, the child, with his or her conception, finding both father and mother, and older brothers and sisters, and all men and women with whom intimate relations are formed, frequently practising deceit, will first be confused, and finally conclude that after all lying is not what he was taught; not having a trained judgment, he flies his teaching and easily lies whenever he thinks it is to his advantage, and he will not be caught at it.

Now if, instead, the child were taught that deceit may be practised for both good and evil purposes, and it were made clear that to practise it for selfish purposes is always wrong, and to practise it with the intention of harming others is still worse, there would be far less danger of the child's becoming "a liar." From the first, discernment would be called into play, and a solid basis of correction be laid, so that when discipline became necessary it would be conducted upon a foundation of reasonableness, that with passing experience would put the child right more quickly and firmly, and without bringing parents and their teaching into contempt.

The new definition becomes: Lying is deceiving with selfish intent or to the injury of others. F. W. Hixson.

Medical Instruction.
Miss Grace Willcocks will resume instructions on the piano September 11th. Residence and studio, 87 Orchard street. Arrangements can be made now.—Adt.

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Miss Day's Report.

Miss Frances Day, general agent of the State Board of Children's Guardians, in the annual report of that institution calls attention to the laxity prevalent among overseers of the poor in investigating the legal settlement of dependent children. Miss Day says:

"The great number of children committed to the care of the board since its organization, and the great number of children committed every year, has inevitably led the board into a line of work which was not contemplated at the time of its organization, yet it is of great value to the children whose cases we investigate and of greater value to the municipalities and counties of the State. The work consists of efforts to induce or compel the relatives of apparently dependent children to care for them within their own families. Much of this work could be done by overseers of the poor throughout the State if they would take the time to investigate the family histories of children committed by them, or if they would fully realize that the provisions of the poor laws apply to dependent children as well as to adults. I do not understand that children committed to our care are legally chargeable to the counties or municipalities from which they come unless they have acquired a legal settlement under the poor laws. A different notion seems to have taken hold of most of the overseers of the poor. They act under the false impression that every dependent child is a public charge per se, no matter what may be its legal settlement, and conclude that when they have committed a child so that it comes within our power they have done their full duty.

"These suggestions are made in no critical spirit. We appreciate the handicaps, local and otherwise, under which overseers work. At the same time, it should not be taken amiss if we suggest that overseers devote their energies to investigating the simpler cases, and that the services of the board and its agents are always at the disposal of public officials when their efforts tend toward the interests of the children and toward the economical administration of their affairs relating to dependents. Numerous cases might be referred to in illustration of the extent of this work, but one which is typical will suffice—that of three bright children whose mother had hung herself because her husband drank and neglected his family.

"After the mother's death, the father took the children to board at the same place where he was boarding, rather than give them to the grandmother, who was very anxious to take them. Soon after the father deserted them and the woman with whom he had left them took the children to the overseer of the poor. She told him they had a grandmother, who had refused to do anything for them. Without investigating as to whether the grandmother would take care of the children, the poormaster committed them to the almshouse.

"The agent was there when the children were brought in. An investigation was started at once. The grandmother was seen. She said she had tried to get the father to let her care for the children, but he refused. She owns two large tenement-houses which bring in a good income, and is well able to care for the children. She wanted to take them at once, and felt very badly because they had been in the almshouse and their names had appeared on the books of that institution. She said she would have given half of what she owned rather than have this stigma on them for the rest of their lives.

"A little investigation on the part of the overseer of the poor in this case would not only have been a benefit to the county, but would have saved the children and grandmother the disgrace which she felt so keenly of having the children's names on the almshouse records."

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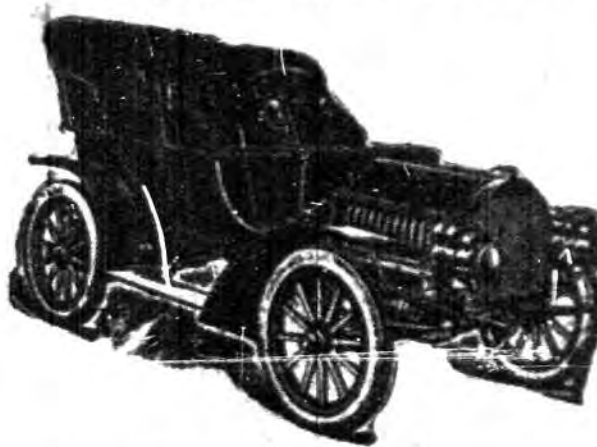
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NOTICE OF SETTLEMENT.

Notice is hereby given that the accounts of the subscriber, guardian of Edward Johnson, a minor, deceased, will be audited and stated by the Surrogate and reported for settlement to the Orphans' Court of the County of Essex on Saturday, the 31st day of March next.
Dated February 24, 1908.
FIDELITY TRUST CO.

NOTICE OF SETTLEMENT.

Notice is hereby given that the accounts of the subscriber, guardian of Jennie A. Oida, a lunatic, deceased, will be audited and stated by the Surrogate and reported for settlement to the Orphans' Court of the County of Essex on Saturday, the 31st day of March next.
Dated February 24, 1908.
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